

Attempts In India people attempt to absorb the vital influence of the luminary by drinking water in which the moonlight, reflected. Thus the Mohammedans of Oudh fill a silver basin with water and hold it so that the orb of the full moon is mirrored in it. The person to be benefited must look-steadfastly at the moon in the basin, then shut his eyes and drink the water at one gulp. Doctors recommend the draught as a remedy for nervous disorders and palpitation of the heart. Somewhat similar customs prevail among the Hindoos of Northern India. At the full moon of the month of Kuar (September-October) people lay out food on the house-tops, and when it has absorbed the rays of the moon they distribute it among their relations, who are supposed to lengthen their life by eating of the food which has thus been saturated with moonshine. Patients are often made to look at the moon reflected in melted butter, oil, or milk as a cure for leprosy and the like diseases.¹

The Naturally enough the genial influence of moonshine is supposed to be particularly beneficial to children ; for moonlight will not the waxing moon help them to wax in strength and stature ? Hence in the island of Kiriwina, one of the Trobriands Group to the east of New Guinea, a mother the new always lifts up or presents her child to the first full moon moon. after its birth in order that it may grow fast and talk soon." So among the Baganda of Central Africa it was customary for each mother to take her child out at the first new moon after its birth, and to point out the moon to the

infant; this was thought to make the child grow healthy and strong.³ Among the Thonga of South Africa the presentation of the baby to the moon does not take place until the mother has resumed her monthly periods, which usually happens in the third month after the birth. When the new moon appears, the mother takes a torch or a burning brand from the fire and goes to the ash-heap behind the hut. She is followed by the grandmother carrying the child. At the ash-heap the mother throws the burning stick towards the moon, while the grandmother tosses the

¹ W. Crookc, *Popular Religion and* and *Polynesians* (London, 1910), p.

Folk-lore of Northern India (Westminster, 1896), i. 14 sq. 37.

³ Rev. J. Roscoe, *The Baganda*

² George Brown, D.D., *Mclanesians* (London, 1911), p. 58.